

Psalme 118

*A perpetual recommendation of the singular excellencie, absolute necessitie, and eternal heauenlie profite of Gods law: with frequent aspirations to perfection, hatred of sinne, loue of vertue, and feruent desire to rest in God.*

Perfect iustice is in keeping Gods law.  
The 7. key.

a)

Alleluja.

hfil Aleph. hfil Doctrine. hfil

**B**lessed <sup>b</sup>are <sup>c</sup>the immaculate in the way: which <sup>d</sup>walke in the law of our Lord.

<sup>e</sup>Blessed are they, <sup>e</sup>that search his testimonies: that <sup>f</sup>seeke after him with al their hart.

<sup>3</sup> For <sup>g</sup>they that worke iniquitie, haue not walked in his <sup>h</sup>waies.

<sup>4</sup> Thou hast <sup>i</sup>very much commanded thy commandmentes to be kept.

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- <sup>a</sup> This title vvas added by the Septuagint, to admonish vs that this Psalme conteyneth that singular maner of praifing God, signified by the two Hebreuvv vvorde Alleluja, as before *Pfal. 104.*
- <sup>b</sup> VVhereas al, without exception, desire to be happie and blessed;
- <sup>c</sup> they are in dede happie (according to the perfect happines of this life) that are immaculate:
- <sup>d</sup> and they are immaculate, that walke in the law of God. VVhere the holie Psalmist prefuppofeth, that some can and do kepe the law of God, and so are immaculate, and blessed in the vway of this life.
- <sup>e</sup> Those that are immaculate, are againe blessed, by searching Gods testimonies, that is, his lavv, testifying that the good shal be revvarded, and the vvicked punished, but searching these testimonies, vvhiles one is contaminate vvith finnes against Gods lavv, maketh not blessed:
- <sup>f</sup> neither doth euerie superficial careles searce bring this blessing, but searcing vvith true affection of the hart.
- <sup>g</sup> Contrariwise they that vvorke iniquitie are not blessed;
- <sup>h</sup> because they haue not vvalked in the vvayes of God, to witte, not kept his commandments and lavv, vvhich are the vway to happines.
- <sup>i</sup> For mans ovvne good, that he may come to true happines, God hath moft feriously commanded vs to kepe his commandments, that is, to obserue his Lavv commanded by moft sufferaine diuine authoritie.

<sup>5</sup> Would God my waies <sup>a)</sup>might be directed, to keepe thy <sup>b)</sup>iustifications.

<sup>6</sup> Then shal I <sup>c)</sup>not be confounded, when I shal looke throughly in al thy commandmentes.

<sup>7</sup> <sup>d)</sup>I wil confesse to thee <sup>e)</sup>in direction of hart: in that I haue lerned the <sup>f)</sup>iudgements of thy iuftice.

<sup>8</sup> <sup>g)</sup>I wil keepe thy iustifications: <sup>h)</sup>forfake me not wholly.

hfil Beth. hfil Houfe. hfil

<sup>9</sup> Wherein <sup>i)</sup>doth a yongman correct his way? <sup>j)</sup>in keeping thy wordes.

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<sup>a</sup> Therefore the faithful seruant of God, knowing his ovne insufficiencie, desireth that God by his grace vvil direct and ftreingthen him,

<sup>b</sup> to kepe his lavv, called Iustifications, becaufe therby man is made iuft.

<sup>c</sup> They shal be safe from eternal confusion, when they shal kepe not only part, but al thy commandments, becaufe breach of anie bringeth confusion.

<sup>d</sup> So shal I praife thee, and render thanks,

<sup>e</sup> with sincere not fayned affection,

<sup>f</sup> for this great benefite, that I haue lerned, that thy law is according to moft iuft iudgement.

<sup>g</sup> I haue therefore a firme purpose, & do faithfully promise to kepe thy law, which maketh the keper therof iuft.

<sup>h</sup> Albeit thou suffer me sometymes to be in tribulation, or in tentation, yet forfake me not wholly. The Pfalmist knew wel (faith S. Gregorie) that he might be profitably leift a while, who prayed, that he should not be wholly forsaken.

<sup>i</sup> In this second Octonarie, as also in al the rest, the Holie Ghoft by the prophets penne teacheth the meanes how to come to perfection & happines. Here by way of interrogation, as it were demanding how a youngman, that is euerie man prone to worldlie pleasure, & flow in Gods seruice, shal beginne to correct his course?

<sup>j</sup> VVherto the same Holie Ghoft answereth, that he must kepe Gods law, called here his wordes. For al the wordes which God vttereth, are lawes to his seruants.

<sup>10</sup> a) With my whole hart I haue fought after thee:  
<sup>b)</sup>repel me not from thy commandmentes.  
*eloquia* <sup>11</sup> c) In my hart I haue hid thy wordes: that I may  
 not finne to thee.  
<sup>12</sup> d) Bleffed art thou ô Lord: <sup>e)</sup>teach me thy iuftifi-  
 cations.  
<sup>13</sup> In my lippes, I haue pronounced al the <sup>f)</sup>iudgementes  
 of thy mouth.  
<sup>14</sup> I am <sup>g)</sup>delighted in the way of thy teftimonies,  
 as in al riches.  
<sup>15</sup> I <sup>h)</sup>wil be exercifed in thy commandmentes: and  
 I wil confider thy waies.  
*fermones.* <sup>16</sup> I <sup>i)</sup>wil meditate in thy iuftification: I wil not  
 forget thy wordes.  
 hfil Gimel. hfil Fulnes. hfil  
*fermones.* <sup>17</sup> Render <sup>j)</sup>to thy feruant, <sup>k)</sup>quicken me: <sup>l)</sup>and I  
 shal keepe thy wordes.

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- <sup>a</sup> The Pfalmift now fpeaketh in the perfon of perfect iuft men, or  
 of the whole Church in general. VVhose common fpirite feeketh  
 God intyrelly.  
<sup>b</sup> And confidering that this perfect good wil is the gift of God,  
 prayeth that he wil conferue the fame, and not fuffer it to be  
 altered, or to erre from his commandments.  
<sup>c</sup> An other fincere profeffion of a refolute good purpofe not to finne.  
<sup>d</sup> A grateful afpiration praifing God.  
<sup>e</sup> Againe the iuft prayeth to be more and more inſtructed in iuftifi-  
 cations: that which S. Iohn exhortheth vnto: He that is iuft, let  
 him yet be iuftified. *Apoc. 22.*  
<sup>f</sup> Gods law is alfo called his Iudgements, becaufe fitting in iudge-  
 ment he geueth fentence according to his Law.  
<sup>g</sup> As the iuft profeffeth by mouth, fo he delighteth in hart.  
<sup>h</sup> Practifeth in worke:  
<sup>i</sup> and diligently meditateth Gods law.  
<sup>j</sup> O Lord liberally geue me that which I here craue,  
<sup>k</sup> quicken me with fpiritual life, thy grace,  
<sup>l</sup> fo I fhall keepe thy law, which otherwife I can not.

18 a) Reuele mine eies: b) and I shal confider the meruelous thinges of thy law.

19 c) I am a feiourner in the land, d) hide not thy commandmentes from me.

20 My foule hath coueted to defire thy iuftifications, at al time.

21 Thou haft e) rebuked the prowde: f) curfed are they that decline from thy commandmentes.

22 Take from me reproch, and contempt: becaufe I haue fought after thy teftimonies.

23 For g) princes fate, and they fpake againft me: but h) thy feruant was exercifed in thy iuftifications.

24 For both i) thy teftimonies are my meditation: and j) thy iuftifications my counfel.

hfil Daleth. hfil Of Tables. hfil

25 My foule k) hath cleaued to the pauement: l) quicken me according to thy word.

26 I haue vttered my wayes, and thou haft heard me: teach me thy iuftifications.

27 Infruct me the way of thy iuftifications: and I shal be exercifed in thy meruelous workes.

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- a Illuminate myn vnderftanding, by thy grace,  
b that I may be able to fee the meruelous great and iuft reafons of thy law, infructing al, threatning the peruerfe, encoreging the wel difpofed, punifhing the wicked, rewarding the good, doing right to al.  
c I that haue but a fmal time in this world,  
d defire to be infructed in thy law, what is therein commanded.  
e I confider that thou ô God, doft fharpely reprove the prowde contemptners of thy commandments:  
f laying curfes vpon them for declining from thyn obedience.  
g Though perfecutors were very potent,  
h yet the faithful feruant of God perfeuered in his feruice.  
i In time of perfecution and tentation we muft thincke and meditate, that Gods law teftifieth eternal revvard, or punifhment,  
j and in our deliberation or confultation, we muft confider that keeping Gods law maketh iuft: and confequently meriteth reward.  
k This alfo is vttered in the perfon of the iuft, who is often brought to great diftreffe: as it were, euen nere to death,  
l in which cafe he confidently prayeth to be reliued, according to Gods word, law, and promife.

28 My foule <sup>a)</sup>hath flumbered for tedioufnes: <sup>b)</sup>confirme me in thy wordes.

29 <sup>c)</sup>Remoue from me the way of iniquitie: and according to thy law, <sup>d)</sup>haue mercie on me.

30 I haue chofen the way of truth: I haue not forgotten thy iudgements.

31 I haue cleaued to thy teftimonies ô Lord: <sup>e)</sup>do not confound me.

32 <sup>f)</sup>I ranne the way of thy commandments: <sup>g)</sup>when thou didft dilate my hart.

hfil He. hfil This Thing. hfil

33 <sup>h)</sup>Set me a law ô Lord the way of thy iuftifications: <sup>i)</sup>and I wil feeke after it alwayes.

34 <sup>j)</sup>Geue me vnderftanding, <sup>k)</sup>and I wil fearch thy law: and I wil keepe it with my whole hart.

35 <sup>l)</sup>Conduct me into the path of thy commandments: <sup>m)</sup>becaufe I would it.

36 <sup>n)</sup>Incline my hart into thy teftimonies: and <sup>o)</sup>not

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- <sup>a</sup> Being is fo great anxietie that my minde is almoft diftracted, or ouercome,
- <sup>b</sup> I cal to thee ô God, that thou wilt conferue me, that I ftill keepe thy law, vttered by thy vvordes.
- <sup>c</sup> Protect me that I fal not to iniquitie.
- <sup>d</sup> And of thy mercie conferue me in ftate of grace.
- <sup>e</sup> Suffer me not to be confounded.
- <sup>f</sup> Man is able, and doth runne in the right vvay of Gods commandments,
- <sup>g</sup> yet not of himfelfe, but vvhen God replenifheth his hart vvith grace.
- <sup>h</sup> Imprefle ô God thy lavv in myn affection, make me to loue it, and to defire to be iuftified,
- <sup>i</sup> fo fhall I hartely and alvvayes feeke it.
- <sup>j</sup> After thou haft geuen me a defire to keepe thy lavv, geue me alfo vnderftanding,
- <sup>k</sup> then fhall I fruitfully fearch it. For this is the right order (as before in the firft and fecond verfes) firft to loue Gods lavve, to be iuftified, and to become immaculate; and then to fearch to knovv the lavve, and fo it is more eafily lerned.
- <sup>l</sup> Gods grace firft dravveth and leadeth,
- <sup>m</sup> then freevvil inflamed vvith defire effectually concurreth.
- <sup>n</sup> Stil the Prophet inculcateth the neceffitie of Gods grace, as vvell to make vs defire that is good,
- <sup>o</sup> as to flee from euil.

into auarice.

37 a) Turne away mine eies that they see not vanitie:

b) in thy way quicken me.

*eloquiū* 38 c) Establish thy word to thy seruant, in thy feare.

39 d) Take away my reproch, which I haue feared:

e) because thy iudgements are pleafant.

40 Behold I haue coueted thy commandments: in thine equitie f) quicken me.

hfil Vau. hfil And. hfil

*eloquiū* 41 And g) let thy mercie come vpon me ô Lord: h) thy faluation according to thy word.

*fermonibus.* 42 And i) I shal answer a word to them that vpr-brayde me: j) because I haue hoped in thy wordes.

43 And k) take not away out of my mouth the word of truth vtterly: l) because I haue much hoped in thy iudgements.

44 And m) I wil keepe thy law alwayes: for euer, and for euer and euer.

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<sup>a</sup> It is necessarrie also to pray that God vvil take avvay occasions, vvwhich might moue to finne:

<sup>b</sup> and ftil to grant his helping grace in progresse of vertue.

<sup>c</sup> Againe the iust prayeth for confirmation in grace, to be established in the feare of God.

<sup>d</sup> To be deliuered also from al the effectes of former finnes,

<sup>e</sup> for finne is therfore reprochful and odious, because it is contrarie to Gods lavv, and true iudgements, vvwhich are most pleafant.

<sup>f</sup> Being thus affected vvith desire to kepe the commandments, the foule prayeth to be ftil quickned, more and more vvith good fpirite, and so to perfeure to the end.

<sup>g</sup> Againe confidering that vvithout Gods grace preuenting, man can not do anie good thing, the prophet renevvethe his prayer, requesting Gods mercie,

<sup>h</sup> and his helpe freely promised to al that aske it.

<sup>i</sup> VVhervvith being afflicted and streingthned, he that before vvvas vveake vvil boldly answer al calumniators, that reprochfully say: God wil not helpe him:

<sup>j</sup> that in dede he hath not in vaine trusted in Gods promised helpe.

<sup>k</sup> He also prayeth, though he be sometymes fearful, that God vvil not suffer him vvholly to omitte manifest profession of faith and true religion,

<sup>l</sup> feing by thy former grace I haue already repofed my trust in thy promises, made to them that are resolued to kepe thy lavv.

<sup>m</sup> For I do firmly purpose euer and alwayes to kepe thy law.

45 And <sup>a</sup>I walked in largeneffe: <sup>b</sup>because I haue fought after thy commandments.

46 And <sup>c</sup>I spake of thy testimonies in the fight of kinges: and was not confounded.

47 And <sup>d</sup>I meditated in thy commandments, which I loued.

48 And <sup>e</sup>I haue lifted vp my handes to thy commandments, which I loued: and <sup>f</sup>I was exercised in thy iuftifications.

hfil Zain. hfil This. hfil

49 Be <sup>g</sup>mindeful of thy word to thy feruant, wherein thou haft geuen me hope.

*eloquium* 50 This hath comforted me in my humiliation: because <sup>h</sup>thy word hath quickened me.

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<sup>a</sup> In this I haue had great ioy and comforte of mind:

<sup>b</sup> because I did in dede seeke after thy commandements, vvhich is specially vttered (as also the three next verfes) in the perfon of thofe, that are in trial of perfecution for their faith:

<sup>c</sup> vvhoboldly in time of perfecution, euen before perfecuting Kinges and Emperors, profefse Chrifts true Religion. Veryfied in innumerable glorious Martyrs, yea also of the fraile fexe, in S. Catharin, S. Cecilie, S. Lucie, S. Margaret, S. VVenefrede, S. Vrfula, and her felovves, and manie more, moft constantly anfvvering al vvordes of reproch obiected, as if it vvere a bafe or contemtible thing to be Chriftians, to be Catholiques, to be Papiftes. No, al thefe and the like, are honorable and glorious titles; importing the true feruice of Chrifft; in vnitie of the Catholique Church; and fpiritual participation vvith the vifible head therof, Chrifts Vicar in earth.

<sup>d</sup> Such confeffors as yet mortal, reioyce in that they haue meditated in Gods commandments, vvhich they haue feruently loued.

<sup>e</sup> Also fhevved the fame in external vvorke, not diffembling by filence, by vvord, nor fact;

<sup>f</sup> euerie way exercifing Gods lavv, vvhich maketh the obferuers iuft.

<sup>g</sup> That vvhich God hath decreed, and promifed, being in itfelfe moft certaine and affured, yet includeth the meanes, vvherby it fhall be put in execution: and therefore the iuft, his elect, do pray for the performance of his vvil.

<sup>h</sup> Expectation of thy promife hath geuen me corege.

51 The <sup>a)</sup>prowd did vniuftly exceedingly: <sup>b)</sup>but I declined not from thy law.

52 I <sup>c)</sup>haue bene mindful of thy iudgements from <sup>d)</sup>euerlafting ô Lord: <sup>e)</sup>and was comforted.

53 <sup>f)</sup>Faynting poffeffed me, becaufe of finners forfaking thy law.

54 <sup>g)</sup>Thy iuftifications were fongue by me, in the place of my peregrination.

55 I haue bene mindful in <sup>h)</sup>the night of thy name ô Lord: and haue kept thy law.

56 This was done to me: <sup>i)</sup>becaufe I fought after thy iuftifications.

hfil Heth. hfil Life. hfil

57 My <sup>j)</sup>portion ô Lord, I fayd to keepe thy law.

*eloquiū* 58 <sup>k)</sup>I befought thy face, with al my hart: haue mercie on me according to thy word.

59 I <sup>l)</sup>thought vpon my wayes: and conuerted my feete vnto thy teftimonies.

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<sup>a</sup> Provvde contemners of Gods lavv, haue euerie vvay molefted me, by detracting, deriding, calumniating, and violently perfecuting me.

<sup>b</sup> Al vvchich I haue borne patiently, and not declined from thy lavv.

<sup>c</sup> I remembred and confidered thy iuft punishments inflicted vpon the impious,

<sup>d</sup> euen from the beginning of the vvorld (both vpon the diuels, and vvicked men) and that thou vvilt exercife the like hereafter,

<sup>e</sup> vvchich confideration of thy iuftice comforted me.

<sup>f</sup> Otherwife if I had not fene thy iuftice, my zele againft contemners of thy law, would haue killed me.

<sup>g</sup> In this place of my peregrination from heauen, I am comforted by remembring, celebrating, and finging thy iuft commandments and lavves, vvchich make thy feruants iuft.

<sup>h</sup> In perfecution, and in al tribulation, I kept thy law becaufe I would not dishonour thy name.

<sup>i</sup> And my tribulation efpecially fel vpon me, becaufe I fought to be iuftified by keping thy law.

<sup>j</sup> The Prophet procedeth fpeaking in the perfon of the iuft tending to perfection, and faying: This is my happie choife, that I defire no other enheritance, nor poffeffion, but to kepe Gods lavv.

<sup>k</sup> And feeing this excedeth my proper ftreingth, I prayed God of his mercie to make me able to kepe it.

<sup>l</sup> Pondering my former actions, I turned my pathes to obferue more perfectly the Law, which God hath teftified to be the right way.



60 I <sup>a</sup>)am prepared, and am not trubled: to keepe thy commandments.

61 The <sup>b</sup>)cordes of finners haue wrapped me round about: and <sup>c</sup>)I haue not forgotten thy law.

62 At <sup>d</sup>)midnight I rofe to confesse to thee, for the iudgements of thy iuftification.

63 <sup>e</sup>)I am partaker of al that feare thee: and that keepe thy commandments.

64 The <sup>f</sup>)earth ô Lord is ful of thy mercie: <sup>g</sup>)teach me thy iuftifications.

hfil Teth. hfil Good. hfil

65 Thou haft <sup>h</sup>)done bountie with thy feruant ô Lord: <sup>i</sup>)according to thy word.

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<sup>a</sup> With promptnes of mind, and without hefitation I refolued to keepe the commandments.

<sup>b</sup> The wicked laide cordes, nettes, or fnares to intrappe, and hinder me,

<sup>c</sup> but I kept thy law fresh in memorie.

<sup>d</sup> That this is not vnderftood only myftically in time of affliction, but alfo literally and prophetically, that fome fpecial feruantes of God fhould obferue a godlie profefion of praying at midnight, the *Act. 16.* vvord (I rofe) maketh it probable. S. Paul & Silas, either of a holie cuftome, or at leaft vpon fpecial occafion (and fuch occafions vvere to them, and others frequent) prayed, and praifed God at midnight. And novv in the Church of Chrifft fome religious men pray, and praife God continually at midnight, befides other houres, mentioned more diftinctly *v. 164.*

<sup>e</sup> A great benefite, and a fingular confolation, that al true liuing members of Chrifft, are partakers of al the prayers, good workes, and merites, of the whole Church militant and triumphant. VVhich in our Crede is called, The Communion of Sainctes.

<sup>f</sup> So great is the mercie of God, extended, communicated, and multiplied in the whole earth:

<sup>g</sup> inftitute me, and direct me therfore ô God, that I may lerne and obferue thy law, and fo be iuftified, and made participant of fo great mercie.

<sup>h</sup> Dealt very bountifully

<sup>i</sup> as thou didft promife.

66 a)Teach me goodneffe, b)and discipline, and c)knowledge:  
d)because I haue beleued thy commandments.

eloquiū 67 Before I e)was humbled I offended: f)therefore  
haue I kept thy word.

68 Thou art good: and in thy goodneffe teach me  
thy iuftifications.

69 The iniquitie of g)the proud is multiplied vpon  
me: h)but I in al my hart wil feare thy commandments.

70 Their hart is i)cruddled together as milke: j)but  
I haue meditated thy law.

71 It is good for me that thou haft humbled me:  
that I may learne thy iuftifications.

72 The law of thy mouth is k)good vnto me, aboue  
thousands of gold, and filuer.

hfil Iod. hfil Beginning. hfil

73 Thy handes haue made me, and formed me:  
l)geue me vnderftanding, and I wil learne thy command-  
mentes.

74 They that feare thee m)shal fee me, & shal reioyce:  
because I haue much hoped in thy wordes.

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<sup>a</sup> He that hath bountifully receiued grace at Gods hand, prayeth  
for more grace, that he may be beneficial to others in releuing the  
needie;

<sup>b</sup> in instructing the ignorant,

<sup>c</sup> in perfwading to kepe the law of God:

<sup>d</sup> because he hath lerned and beleueth the commandments, by which  
he is bond to loue, and haue care of his neighbour.

<sup>e</sup> Before I was afflicted, I often fel into finne:

<sup>f</sup> but vexation gaue me vnderftanding, therefore now I kepe thy law.

<sup>g</sup> Contemners of thy law haue endeouored to intangle me,

<sup>h</sup> but I perfift in keeping thy commandments. As before *v. 51. 61.*

<sup>i</sup> Though the wicked combine themfelues together againft me,

<sup>j</sup> yet I confider, that it is neccessarie to perfeuer in thy law.

<sup>k</sup> A clere comparifon, that it is better to kepe Gods law, which  
bringeth life euerlafting, then to haue al the riches & kingdoms of  
this world.

<sup>l</sup> God being our Creator, we may with confidence pray him to illu-  
minate our mindes, that we may lerne what is his pleasure, and  
fo endeuour to fulfil it.

<sup>m</sup> Others that loue God wil be gladde to fee me alfo ferue him.

75 <sup>a)</sup>I know ô Lord that thy iudgements are equitie:  
and in thy truth thou haft humbled me.

eloquiū 76 <sup>b)</sup>Let thy mercie be done to comfort me, accord-  
ing to thy word vnto thy feruant.

77 Let thy commiferations come to me, and I <sup>c)</sup>shal  
liue: becaufe thy law is my meditation.

78 Let the prowde <sup>d)</sup>be confounded, becaufe they  
haue done vniuftly toward me: but I wil be exercifed in  
thy commandments.

79 Let them <sup>e)</sup>be conuerted to me that feare thee:  
and that know thy teftimonies.

80 Let my hart be made immaculate in thy iuftifi-  
cations, that I be not confounded.

hfil Caph. hfil Hand, or Palme of the Hand. hfil

eloquiū 81 My foule hath fainted for <sup>f)</sup>thy faluation: and I  
haue much hoped in thy word.

eloquiū 82 Myne eies haue fayled for thy word, faying:  
<sup>g)</sup>When wilt thou comfort me?

83 Becaufe I am made <sup>h)</sup>as a bottel in the hoare  
frott: I haue not forgotten thy iuftifications.

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<sup>a</sup> The iuft being afflicted, and not feing the particular caufe therof,  
yet knoweth and confeffeth, that God doth it for moft iuft caufe.

<sup>b</sup> And therfore with patience prayeth for comforth, as foloweth:

<sup>c</sup> Who am almoft dead in tribulation.

<sup>d</sup> The iuft alfo prayeth that the wicked may be ashamed, and conuerted,  
for fo the hebrew word here fignifieth, though it is alfo lawful to  
defire the iuft punishment of obtinate finners.

<sup>e</sup> He prayeth againe for conuerfion of the wicked, and to haue peace  
with them.

<sup>f</sup> Manie iuft of the old teftament moft feruently defired the coming  
of Chrift our Sauour, as our Lord himfelfe teftifieth, *Mat. 13.*  
*v. 17.* And now the iuft defire his coming in glorie. *2. Tim. 4.*  
*v. 8.*

<sup>g</sup> Delayed hope afflicteth.

<sup>h</sup> As a leather bottel made of a beafts skinne, congeled with the froft,  
and after parched in fmoke, fo is the bodie of the iuft mortified  
by diuers fortes of afflictions, made a new bottel fitte to receiue  
new wine, that is, perfect doctrin of Christian life, as of fafting,  
and other aufteritie, wherof our Sauour fpeaketh, *Mat. 9. v. 17.*

84 How manie are <sup>a</sup>)the daies of thy feruant: when wilt thou doe iudgement on them that perfecute me?

85 The vniuft haue told me <sup>b</sup>)fables: but not as thy law.

86 Al thy commandmentes are truth: they haue vniuftly perfecuted me, helpe me.

87 They haue wel nere <sup>c</sup>)made an end of me in the earth: but I haue not forfaken thy commandments.

88 According to <sup>d</sup>)thy mercie quicken me: and I shall keepe the teftimonies of thy mouth.

hfil Lamed. hfil Discipline. hfil

89 For euer Lord <sup>e</sup>)thy word is permanent in heauen.

90 Thy truth in generation and generation: thou haft founded the earth, and it is permanent.

91 By thy ordinance the day contineweth: becaufe <sup>f</sup>)al thinges ferue thee.

92 <sup>g</sup>)But that thy law is my meditation: I had then <sup>h</sup>)perhaps peridhed in my humiliation.

93 I wil not forget thy iuftifications for euer: becaufe in them thou haft quickned me.

94 I am thine, faue me: becaufe <sup>i</sup>)I haue fought out thy iuftifications.

95 Sinners haue expected me to deftroy me: I vnderftood thy teftimonies.

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<sup>a</sup> Such is mans infirmitie, yea of the iuft, that he apprehendeth tribulations to be very long, and therfore defireth confummation; and that without finne, fo he ftill fubmitte his wil to Gods wil.

<sup>b</sup> Friuolous idle tailes, which are not according to Gods law.

<sup>c</sup> I was in great danger, but am not ouerthrowne.

<sup>d</sup> And by thy merciful grace fhall perfift.

<sup>e</sup> The praife of Gods workes; which are firme and permanent in the order, wherin he fet them.

<sup>f</sup> Al thinges of this world, man excepted, do Gods wil.

<sup>g</sup> Man, except he meditate Gods law, and therby be holden vp, is in danger,

<sup>h</sup> perhaps in euerie tentation to perifh eternally. For he can neuer rife out of mortal finne, by his owne powre, and al fhould perifh if Gods mercie did not fpare fome, and geue them new effectual grace to repent.

<sup>i</sup> Always vnderftood, that Gods grace preuented, els no man can feeke to obferue the commandments.

96 a)Of al confummation I haue fene the end: b)thy  
commandment is exceding large.

hfil Mem. hfil Of Them. hfil

97 c)How haue I loued thy law ô Lord! al the day  
it is my meditation.

98 d)Aboue mine enemies thou haft made me wife  
by thy commandment: becaufe it is to me for euer.

99 Aboue e)al that taught me haue I vnderftood:  
becaufe thy teftimonies are my meditation.

100 Aboue f)ancientes haue I vnderftood: becaufe I  
haue fought thy commandments.

101 I haue ftaied my feete from al euil way: that I  
may keepe thy wordes.

102 I haue not declined from thy iudgements: be-  
caufe thou haft fet me a law.

*eloquia*

103 g)How fweete are thy wordes to my iawes, more  
then honie to my mouth!

104 By thy commandments I haue vnderftood: ther-  
fore haue I h)hated al the way of iniquitie.

hfil Nun. hfil Euerlafting. hfil

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<sup>a</sup> Al worldlie things haue their confummation and end:

<sup>b</sup> Gods commandment continueth euer. For we are perpetually  
bond, to loue and ferue God: to loue our neighbours, yea and  
enimies. The reward alfo for keping Gods commandments, &  
punifhment for breaking them, are eternal vvithout end.

<sup>c</sup> It is meruel to a perfect iuft man, that he hath fo much loued, and  
obferued God lavv. By acknovvleging vvherof, he yeldeth praife  
and thanks to God, vvhofe gift it is.

<sup>d</sup> The fruictes of obferuing Gods law are manie and great. Amongft  
others, it maketh the obferuer, wifer then his enimies.

<sup>e</sup> It maketh the obferuer wifer, then his temporal maifters, that  
taught him, to wit, then thofe that teach wel, and do not performe  
the fame.

<sup>f</sup> Yonger in yeares that kepe Gods commandments, are vvifer then  
the more ancient that kepe them not.

<sup>g</sup> An other fruict is the fwetnes, which the iuft feeleth in his owne  
foule.

<sup>h</sup> It brideth alfo iuft hatred to finne.

105 a)Thy word is a lampe to my feete, and a light  
to my pathes.

106 I b)fware, and haue determined to keepe the  
iudgements of thy iuftice.

107 I am c)humbled excedingly ô Lord: quicken me  
according to thy word.

108 The d)voluntaries of my mouth make acceptable  
ô Lord: and teach me thy iudgementes.

109 My e)foule is in my handes alwaies: and I haue  
not forgotten thy law.

110 Sinners laid a fnare for me: and I haue not erred  
from thy commandments.

111 For inheritance I haue purchafed thy teftimo-  
nies for euer: becaufe they are the ioy of my hart.

112 I haue inclined my hart to doe thy iuftifications  
for euer, f)for reward.

hfil Samech. hfil Helpe. hfil

113 I haue g)hated the vniuft: and I haue h)loued  
thy law.

114 Thou art my helper, and protectour: and vpon  
thy word I haue much hoped.

115 i)Depart from me ye malignant: and I wil fearch

---

<sup>a</sup> The word or law of God declared by Prophets, Paftors, or other  
Preachers is the ordinarie meanes for others to lerne, how to direct  
their wayes, and actions.

<sup>b</sup> Such profeffion Gods people made in the old law, in Circumcifion,  
or at other times: Christians make it in Baptifme.

<sup>c</sup> Al that wil liue godly in Chrift IESVS, shal fuffer perfection.  
*2. Tim. 3. v. 12.*

<sup>d</sup> Befides the commandments, the iuft alfo offer voluntarie workes  
of fupererogation, acceptable to God.

<sup>e</sup> By this Hebrevv prouerb is fignified, that a iuft mans temporal  
life is in continual danger, as the thing that is in ones hand, is  
readie to be laide by, put out of his hand, or to be by and by  
difpofed of, or may forthvwith fal from his hand.

<sup>f</sup> A moft euident place, that the keping of Gods commandments  
merite reward, and are rightly obserued in respect of reward.

<sup>g</sup> Not anie mortal man is to be hated, in his perfon, but his iniquitie,  
by vvhich he is an enimie to Gods lavv,

<sup>h</sup> vvhich euerie iuft man loueth.

<sup>i</sup> Whofoeuer wil feriously and fecurely fearch the law of God, muft  
auoide the conuerfation of euil men.

the commandmentes of my God.

*eloquium*      116 <sup>a)</sup>Receiue me according to thy word, <sup>b)</sup>and I  
shal liue: and <sup>c)</sup>confound me not of myn expectation.

117 <sup>d)</sup>Helpe me, and I shal be faued: and I wil med-  
itate in thy iuftifications alwayes.

118 Thou haft <sup>e)</sup>despifed al that reuolt from thy  
iudgementes: <sup>f)</sup>becaufe their cogitation is vniuft.

119 Al the finners of the earth I <sup>g)</sup>haue reputed  
preuaricatours: therefore haue I loued thy teftimonies.

120 <sup>h)</sup>Pearfe my flesh with thy feare: for I am afrayd  
of thy iudgementes.

hfil Ain. hfil A Fountaine, or an Eye. hfil

121 I <sup>i)</sup>haue done iudgement and iuftice: <sup>j)</sup>deliuer  
me not to them that calumniate me.

122 Receiue thy feruant <sup>k)</sup>vnto good: let not the  
prowde calumniate me.

*eloquium*      123 Mine eies haue fayled <sup>l)</sup>after thy faluation: and  
for the word of thy iuftice.

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<sup>a</sup> A general and very fitte prayer, vwhen vve addict ourfelues by a firme refolution to ferue God, befeching him to receiue vs into his protection:

<sup>b</sup> vverby fpiritual life is conferued:

<sup>c</sup> vvhich we pray vvith great confidence, becaufe he hath promifed to heare thofe that feeke, aske, and knocke at the dore of his grace.

<sup>d</sup> VVe muft pray alfo that he fuffer vs not to be confounded, or made frustrate of the revvard vvhich vve expect; for hope confoundeth not, if charitie be povvred in our hartes, by the Holie Ghoft, vvhich is geuen vs. *Rom. 5. v. 5.*

<sup>e</sup> God reiecteth finners:

<sup>f</sup> fo long as they thincke peruerfly: that is, vntil by his grace, fome returne to a better mind, vvhich of themfelues they can neuer do.

<sup>g</sup> As God accounteth of finners, fo the iuft alfo eftemeth them, conforming his iudgement to Gods.

<sup>h</sup> Seruil feare is profitable as this place maketh euident: though perfect charitie aftervvards fucceding, expelleth that feare, and moueth to do vvell for the loue of God, not for feare of punifhment. *1. Ioan. 4.*

<sup>i</sup> The iuft againe in feruent zeale, not arrogantly, but confidently profeffing his innocencie,

<sup>j</sup> prayeth to be defended from calumniators.

<sup>k</sup> Grant therefore ô God the good, and lawful requeft which I demand.

<sup>l</sup> By long expecting to be deliuered, and faued from tribulation.

124 Doe with thy feruant according to thy mercie:  
and teach me thy iuftifications.

125 I am thy feruant: geue me vnderftanding, that  
I may know thy teftimonies.

126 a)It is time to doe ô Lord: b)they haue diffipated  
thy law.

127 c)Therefore haue I loued thy commandementes,  
about gold and topazius:

128 d)Therefore was I directed to al thy commande-  
ments: e)al wicked way I haue hated.

hfil Phe. hfil Mouth. hfil

129 Thy f)testimonies are meruelous: g)therefore hath  
my foule feached them.

*Sermonum* 130 The h)declaration of thy wordes doth illumi-  
nate: and geueth vnderftanding to litle ones.

131 I i)opened my mouth, and drew breath: becaufe  
I defired thy commandments.

132 Looke vpon me, and haue mercie on me, ac-  
cording to j)the iudgement of them that loue thy name.

*eloquiũ* 133 Direct my fteppes according to thy word: and  
let not anie iniuftice haue domination ouer me.

- 
- a It is time, and hiegh time, faith feruent zele of the iuft man, that  
God deliuer the innocent:
- b vwhen the vvicked haue not only perfecuted the good, but haue  
alfo contemptuoufly made houoke of Gods lavv, and true religion.
- c For this zele of Gods lavv fo defpifed, and diffipated, the iuft more  
and more loueth, that vvwhich the vvicked fo deadly hate.
- d Euen by the mortal hate of the vvicked I favv, that Gods lavv is  
moft excellent, and therefore addicted myfelfe fo much the more to  
loue it,
- e and to hate al vvicked vvayes.
- f Gods meruelous povvre and vvifdom, teftified by his vvorkes and  
commandments,
- g vvorthely inuite iuft foules, to meditate and contemplate the fame.
- h Firft entrance into knowlege of holie Scripture, illuminateth the  
vnderftanding of the humble, wherby they procede to know more.
- i By this Metaphor, of gaping, or vvvide opening the mouth, and  
dravving breath, the Prophet defcribeth the great defire of the  
iuft, to knovv and kepe Gods commandments.
- j According to thy accuftomed equitie, in shewing mercie to them  
that loue thy name.



134 Redeme me from the calumnies of men: that I may kepe thy commandmentes.

135 Illuminate <sup>a</sup>)thy face vpon thy feruant: and teach me thy iuftifications.

136 <sup>b</sup>)Mine eies haue gushed forth iffues of waters: becaufe they haue not kept thy law.

hfil Sade. hfil Iuftice. hfil

137 Thou art iuft ô Lord: and <sup>c</sup>)thy iudgement is right.

138 Thou haft commanded <sup>d</sup>)iuftice thy teftimonies: and thy veritie excedingly.

139 My zeale hath made me to pine away: becaufe mine enimies haue forgotten thy wordes.

*eloquia* 140 Thy word is <sup>e</sup>)fired excedingly: and thy feruant hath loued it.

141 I am <sup>f</sup>)a yongman, and contemned: I <sup>g</sup>)haue not forgotten thy iuftifications.

142 Thy iuftice, is iuftice for euer: and thy law is veritie.

143 Tribulation, and diftreffe haue found me: thy commandments are my meditation.

144 Thy teftimonies are equitie for euer <sup>h</sup>)geue me

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<sup>a</sup> Let thy diuine Maieftie looke vpon me with fauorable countenance.

<sup>b</sup> True repentance confifteth not only in purpofe to auoide finne hereafter, vvch in dede is firft required, but alfo in forovv and lamentation for finnes paft.

<sup>c</sup> God being effentially iuft of himfelfe, maketh men iuft according to right iudgement, by geuing them grace of mercie, vvhervvith they cooperating, are iuft by iuftice in dede inherent in their foules, not by imputation only: for it vvere not right iudgement to impute, or account man iuft, vvho is not fo in dede.

<sup>d</sup> The fame is more confirmed, by thefe three fynonyma, Iuftice, Teftimonies, Veritie, fignifying the law of God, moft earnestly commanded.

<sup>e</sup> Gods lavv is as pure as anie thing purged by fire.

<sup>f</sup> A iuft man is often iudged ignorant, immature, vnexperienced, by the vvorldlie vvife:

<sup>g</sup> but in dede is vvife, in that he forgetteth not to kepe the lavv, vvch maketh him iuft.

<sup>h</sup> Hauing professed the neceffitie of perfect iuftice, he concludeth this Octonarie, praying to be illuminated in his vnderftanding, that fo he may attaine iuftice, and liue therby.

vnderftanding, and I shal liue.

hfil Coph. hfil Vocation. hfil

145 I <sup>a)</sup>haue cried in my whole hart, heare me ô Lord: I wil feeke after thy iuftifications.

146 I haue cried to thee, faue me: that I may keepe thy commandmentes.

147 I haue preuented in <sup>b)</sup>maturitie, and <sup>c)</sup>haue cried: becaufe I hoped much in thy wordes.

*eloquia* 148 Mine eies <sup>d)</sup>haue preuented early vnto thee: that I might meditate thy wordes.

149 Heare my voice according to thy mercie ô Lord: and according to <sup>e)</sup>thy iudgement quicken me.

150 They that perfecute me haue approched to iniquitie: but from thy law they are made far of.

151 Thou art <sup>f)</sup>nigh ô Lord: and al thy wayes are truth.

152 <sup>g)</sup>From the beginning I knewe of thy teftimonies: that thou haft founded them for euer.

hfil Res. hfil Head. hfil

153 See <sup>h)</sup>my humiliation, and deliuer me: becaufe I haue not forgotten thy law.

*eloquiū* 154 Iudge my iudgement, & redeme me: for thy word <sup>i)</sup>quicken thou me.

155 Saluation is far from finners: becaufe they haue not fought after thy iuftifications.

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<sup>a</sup> Most ferious and feruent inuocation of God for his grace, is necessarief, to the fulfilling of his lawv.

<sup>b</sup> I haue preuented the mature, and ordinarie time of the night, and haue prayed

<sup>c</sup> very attentiuely.

<sup>d</sup> Againe in the morning I haue preuented the accuftomed time of prayer.

<sup>e</sup> According to thy accuftomed maner of shewing mercie, shew it me, that therby I may liue.

<sup>f</sup> God is alwayes readie to heare al that fincerly inuocate him.

<sup>g</sup> Gods law is the fame in subftance from the beginning of the world, and wil be foreuer.

<sup>h</sup> An other prayer of the iuft in affliction.

<sup>i</sup> Conferue me in thy grace.

156 Thy mercies are manie ô Lord: <sup>a</sup>)according to thy iudgement quicken me.

157 There are manie that perfecute me, and afflict me: I haue not declined from thy testimonies.

*eloquia* 158 I saw the preuaricatours, and I pyned away: because they kept not thy wordes.

159 <sup>b</sup>)See that I haue loued thy commandmentes ô Lord: in thy mercie quicken me.

160 The <sup>c</sup>)beginning of thy wordes is truth: <sup>d</sup>)al the iudgementes of thy iustice are for euer.

hfil Sin. hfil Tooth. hfil

161 Princes haue perfecuted me <sup>e</sup>)without caufe: and my <sup>f</sup>)hart hath bene afrayd of thy wordes.

*eloquia* 162 I <sup>g</sup>)wil reioyce at thy wordes: as he that findeth manie *fpoyles*.

163 I haue hated iniquitie, and abhorred it: but thy law I haue loued.

164 <sup>h</sup>)Seuentimes in the day I haue fayd prayfe to thee, for the iudgements of thy iustice.

165 There is <sup>h</sup>)much peace to them that loue thy law: & <sup>i</sup>)there is no scandal to them.

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<sup>a</sup> As before *v. 149*.

<sup>b</sup> Sincere profeffion of innocencie is no arrogancy.

<sup>c</sup> Gods essentiall veritie is the beginning from vvhence, as from the fountaine al other trutthes are deriued:

<sup>d</sup> and al commandments proceding from this first truth, are for euer immutable.

<sup>e</sup> Potent wicked men perfecute the godlie without caufe, that is, vvithout anie iust reason mouing them; & vvithout the effect intended by them, vvhich is to drawe Gods seruants from truth, and equitie;

<sup>f</sup> vvhofe hart being poffessed vvith the true feare of God, they perfitt in keping Gods commandments.

<sup>g</sup> Yea they also reioyce in keping the commandments, vvith such difficultie, as those doe, that gaining the victorie ouer their enimies, carie avway great and rich *fpoyles*.

<sup>h</sup> Amongst other benefites, it is a speciall commoditie, that those which perfectly loue Gods law, haue alwayes peace in their owne confciencie:

<sup>i</sup> and are neuer scandalized, that is, do not fal nor committe finne, by anie occasion whatfoeuer geuen them by others. For it is a general assured doctrine, that the perfect are not scandalized, be-

166 I expected thy faluation ô Lord: and haue loued thy commandmentes.

167 My foule hath kept thy teftimonies: and <sup>a</sup>)hath loued them exceedingly.

168 I haue kept thy commandmentes, and thy teftimonies: <sup>b</sup>)becaufe al my waies are in thy fight.

hfil Tau. hfil Signe. hfil

169 <sup>c</sup>)Let my petition approch in thy fight ô Lord: according to thy word giue me <sup>d</sup>)vnderftanding.

170 Let my requeft enter in thy fight: <sup>e</sup>)according to thy word <sup>f</sup>)deliuer me.

171 My lippes shal vtter an hymne, when thou shalt teach me thy iuftifications.

*eloquiū* 172 My tongue shal pronounce thy word: <sup>g</sup>)becaufe al thy commandmentes are equitie.

173 <sup>h</sup>)Let thy hand be to faue me: becaufe I haue chofen thy commandmentes.

174 I haue coueted thy faluation ô Lord: and thy law is my meditation.

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caufe they are conftant in vertue, and not moued by anie example, perfuafion, prouocation, or other meanes to offend God: but only the weake and vnperfect are moued, and drawne to finne by occafions geuen them, who otherwife would not haue finned. Neither is he excufed that falleth by fuch occafions, becaufe he ought to be conftant.

<sup>a</sup> Not of feruile feare, but of true charitie & filial loue.

<sup>b</sup> Becaufe whatfoeuer I do is in thy fight, whom I wil in no cafe offend.

<sup>c</sup> In this laft Octonarie, and conclufion of this Pfalme, the faithful feruant of God prayeth,

<sup>d</sup> not for humane knowlege, or other temporal things, but to vnderftand Gods law.

<sup>e</sup> Thou that haft promifed to heare al that inuocate thee,

<sup>f</sup> vouchfafe to deliuer me in time of tribulations and tentations.

<sup>g</sup> God geuing grace, it behoueth his feruants thankfully to ferue, and praife him.

<sup>h</sup> Though man be indued with grace, yet he nedeth more grace, that by Gods hand and powre, not by his owne, he may refift tentations.

<sup>175 a)</sup>My foule shal liue, and shal prayfe thee: and thy iudgementes shal helpe me.

<sup>176 b)</sup>I haue ftrayed, as a sheepe, that is loft: <sup>c)</sup>feeke thy feruant, <sup>d)</sup>becaufe I haue not forgotten thy commandmentes.

## ANNOTATIONS

164 Seuentimes in the day.) Euerie day the iust praife God often, signified by the number of feuen.

From hence also the Church of Christ tooke example to institute the feuen Canonical Houres, vvhich is the ordinarie Ecclesiastical Office; confisting, as S. Ifidorus, and manie other Fathers testifie, of Hymnes, Pfalmes, Canticles, Antiphones, Leffons, Responsories, & other Prayers & Praifes, distributed into distinct times, beginning in the night, vvhherof that part is called the Nocturne (one or three according to the diuerfitie of the Office) and pertaineth to one or more of the foure Vigiles, into vvhich fouldiars diuide the vvhole night. VVherto also the Laudes are added. Then Prime, in the morning. Aftervwards, the Third houre, Sixt, Ninth; and in the euening, Euenfongue, and Compline.

Against vvhich most ancient and religious Conftitution, especially against the part called Vigiles, or Nocturnes, certaine Heretikes re- pinned, and calumniated the Churches custome, as superfluous and vnfruitful to fpiritual worke, violating of Gods ordinance, who made the night for rest, and the day for labour. For which cause they were called Nyctazontes, Somnicolofi, Drowfy heretikes. As the fame S. Ifidorus testifieth *li. 1. c. 22. de Offic. Ecclef.* S. Ierom *Epift. ad Riparium*, noteth the fame heresie in Vigilantius, calling him Dormitantius, becaufe he reprehended holie Vigiles, as if it were better to sleepe, then wake in time of Diuine seruice. VViclif also raied vp the fame heresie, as witneffeth Thomas VValdenfis. *To. 3. Tit. 3. c. 22.* Laftly Luther and al his broode. But the holie obseruation of Canonical Houres is proued, by manie ancient Fathers to be altogether agreeable to the holie Scriptures, both of the old and new Testament. So S. Beda *in 18. Luc. & li. 4. c. 7. Hift. Angl.* S. Gregorie the Great *li. 3. Dialogi. c. 14.* S. Auguftin (*Ser. 55. de temp.*) exhorting the

Institution of Canonical Houres by the Church.

This religious institution reprehended by Drowfie Heretikes.

Vigilantius.

VVicliffts. Lutherans.

Approued by S. Beda. S. Gregorie. S. Auguftin.

- 
- <sup>a</sup> By this affiftance of grace, the foule continueth in fpiritual life, and praifeth God.
- <sup>b</sup> Al mankind, and vniuerfally euerie one hath bene as a loft sheepe,
- <sup>c</sup> and Christ came into this world to feeke and faue al:
- <sup>d</sup> but effectually findeth and faueth thofe only, that forgette not to kepe his commandments.

people to rife early to the Vigiles (or Nocturnes) and in aniewife to come to the Third houre, Sixt, and Ninth. Let none (faith he) withdrawv himfelfe from the holie vvorke, but vvhom either ficknes, or publique vtilitie, or perhaps fome great neceffitie holdeth backe. S. Ierom *Epift. 22. ad Euftoch & in Epitaph. Paule c. 10.* maketh exprefse mention of the Third houre, Sixt, Ninth, Morning, and Euening; alfo of Midnight, adding that no Religious is ignorant that fometimes they muft rife to Diuine Seruice, tvvife, yea thrife in the night. S. Bafil, in *Regulua fufius difput. ad Interrog. 37. & de Inftit. Monachorium* firft fheweth this ordinance to be agreeable to the holie Scriptures, and namely to this place of the Pfalmift. S. Cyprian in *fine expofit. Orat. Domini* affirmeth that befides the three houres in vvwhich Daniel and his felovves prayed, the Church of Chrift hath added more. And (as manie fuppofe) S. Clement *li. 8. Conftitut. Apoftol. c. 40.* fheweth the fette Houres of prayers, and the reafons therof: Make your prayers Early in the morning, at the Third houre; Sixt, Ninth, Euening, and at the Time of cocke crowving. Early geuing thankes becaufe our Lord hath illuminated vs, the night being paffed, & the day coming in; the Third, becaufe that houre our Lord receiued Pilats fentence; the Sixt houre, becaufe then he was Crucified; the Ninth, becaufe al thinges were moued, when our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the ignominie of our Lord; at Euening, geuing thankes, for that God hath geuen vs the night for reft of dayes labours; at the Cocke crowving, becaufe at that time the coming of the day is denounced, to exercife the vvorkes of light, thus S. Clement. Touching the diftinct and fette times of publique prayer, the continual practife by tradition teacheth, that Mattines vvith Laudes vver faid in the night, about the firft Cock crowving. Prime early in the morning. The other partes in the day time: At euening Euenfongue, and laft of al Compline. And touching the place: If for the infidels (faith the fame holie Father) there be not acceffe to the Church, the Bifhop muft geather the Affemblic at home, that the godlie may not enter into the Church of the vvicked: for the place doth not fancitifie man, but man the place. VVherfore if the vvicked occupie the place, that place is to be fhunned, becaufe it is prophaned by them: for as Priettes do fancitifie holie thinges, fo the vvicked do contaminate them. If neither at home, nor in the Church Affemblics can be celebrated, let euerie one by himfelfe fing, read, pray, or tvvo or three be geathered together. For vvhere tvvo or three are geathered in my name (faith Chrift) there am I, in the middes of them. Let not the godlie pray with an heretike, no not at home. For vvhat focietie is there of light vvith darknes?

S. Ierom.

S. Bafil.

S. Cyprian

S. Clement.

VVhy publike prayer is conftituted at thefe houres.

Not lavvful to goe to Church, nor to pray vvith Infidels.

Not vvith Heretikes.

*Mat. 18.  
2. Cor. 6.*